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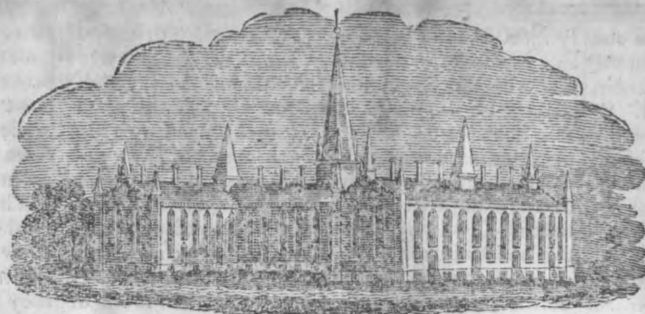
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. IV.

GAMBIER, OHIO, FRIDAY, MAY 16, 1834.

NO. 35.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

HOPE.

“We are saved by Hope.”

As o'er the ocean's stormy wave  
The beacon's light appears,  
When yawns the seaman's watery grave;  
And his lone bosom cheers:

Then, through the raging ocean foam,  
His heart shall dauntless prove,  
Secure to reach the cherished home,  
The haven of his love:

So when the soul is wrapt in gloom,  
To worldly grief a prey,  
Then heaven-born hope sheds o'er the tomb  
Her soul-enlivening ray;

And points to that serene abode  
Where weary pilgrims rest  
In presence of their Saviour God,  
And with his favor blest.

May I, when sorrow's darkest night  
Shuts out each cheering ray,  
Be guided by this holy light  
To realms of cloudless day!

[JAMES M. SAUNDERS.]

MISSIONARY.

From Holmes' Sketches of Missions.

A striking evidence of the importance and success of Missionary labors among the Heathen, is presented in the following case of an Indian named Onim, whom the Lord was pleased to convert through the instrumentality of the Moravian Missionaries in Upper Canada.—*Missionary Record.*

“This Indian had from his youth given evidence of his hostility against the Mission. He was one of those who calumniated John Papuhank at Friedenhuetten. At that time he used to wear a tomahawk in his girdle and when questioned what he intended to do with it, replied, ‘cleave the Missionaries’ skulls for deceiving the Indians.’ This enmity against the Missionaries and the Christian Indians generally he manifested on all occasions till within a few years, when the infirmities of age put a stop to his activity. The first sign of a change of sentiment in him was observed when he entertained the brethren Luckenbach and Zacharias in his cabin at the Monsytown, on their way to Grand-river. Till then he had always been lurking in the neighbourhood of our settlements, trying to create disturbances. And being a preacher among his countrymen, he used to dissuade them, by all the means in his power, from embracing the doctrines of the whites. ‘For,’ said he, ‘their skin is white and ours is brown; and our whole manner of life is entirely different from theirs: of course they must also have a different way of happiness and those Indians who embrace their doctrine are altogether deceived.’ He taught the existence of three gods; a brown a white and a black god; and that each nation should live conformably to the direction received from the god of their colour. The Indians of course were to preserve their own religious ceremonies, their feasts, dances, sorceries, &c. He opposed in particular the Gospel doctrine of the remission of sins; teaching his countrymen, that those who lived according to the will of the Great Good Spirit would after this life go to him; but those who acted differently would be banished to the haunts of the Evil Spirit. He believed not only in the immortality of the human soul, but even asserted that all creatures and also trees, and

herbs, are inhabited by a living soul; accounting for the withering of the latter when cut down by saying that their indwelling spirit then left them.

“From what he said during his last illness it should appear that he was led to reflect on his lost state by a remark addressed to him by an Indian sister, Anna Paulina, who met him in December, 1815, at the house of a sick woman, whom he was endeavouring to cure by his sorceries; for he had always pretended to great skill in this art. The following spring he was taken ill on his way to Monsy town for the purpose of assisting at a feast to be held there. Unable to proceed further than New Fairfield he returned to his friends who had a camp near the settlement.

“On the 10th of March, 1816, he sent for Brother Jacob, one of the native assistants and among other remarks observed: ‘A word lately spoken by one of your Christian Indians has laid hold of my soul. I begin to be troubled in my mind and to grow doubtful concerning my spiritual state. My constant cry is: Oh! for some one to show me the right way.’ Having said more to the same effect, Jacob addressed him nearly in the following words: Thou hast now told me a great deal; I will tell thee something too. Listen to me Onim! I well remember that ever since I was a little child thou hast often been with the congregation of Christian Indians always going from and coming again to us. For many years thou hast heard the Gospel which we believe. But till now thou hast despised and ridiculed it saying, ‘I have another way to be saved according to my creation.’\* But now when thou art here in a miserable situation lying on hard boards unable to help thyself; thy little property spent in drinking; nobody taking care of thee and death seeming to be at hand: now dost thou say at last, ‘I have brought terror on my mind because I have been so wicked!’ Oh that these words of thine were but true! Would to God thou didst but feel real anxiety about thy condition! For then thy soul might yet be saved. Art thou indeed convinced that the devil hath deceived thee! Why art thou concerned about thyself at last at the very end of thy life? In the days of thy health thou hast despised and mocked at the Word of God: thou hast dissuaded and prevented others, who were disposed to believe; and thou hast tried to entice those away who joined the congregation. Thou hast made thyself of the doctrine of the forgiveness of sins. But know thou that Jesus Christ, the Son of God, the Creator of heaven and earth, became a man: *this is the truth!*

He suffered, was tormented to death and shed his precious blood for the remission of sins: *this is also the truth!* And unless thou obtain pardon of thy many and great sins through faith in his blood and thy heart be cleansed therewith, believe me, thou shalt after death go straightway to hell, into everlasting perdition. And there thou wilt find cause to accuse no one, neither men nor God who made thee, but *thyself, thyself alone.* Nor wilt thou live with us as thou desirest, avail thee any thing unless thou be pardoned and purified from thy sins by the precious blood of Christ whose mercy thou must earnestly seek. Reflect upon this and recollect that thou hast formerly heard from us, Christian Indians and our ministers.

\* This is an Indian phrase implying: According as the Great Spirit and Creator has created and appointed for me.

“The next day he was visited by the Missionary Dencke who spoke to him in the same earnest and faithful manner. Among other questions he asked him whether it were true that he had been a murderer and sorcerer? To this he replied: The former is a false accusation; and sorcery is a deceit of the devil, it is wrought: of this I am now convinced.’ With many tears he lamented his past wicked life and made so affecting a confession of his faith in Jesus that all present were melted into tears; and the work of grace wrought in his heart by the Holy Ghost was most strikingly manifest. Brother Dencke then explained to him that the mere rite of baptism could avail him nothing, unless he experienced in his heart through faith the purifying power of the blood of Christ; whereupon he exclaimed, ‘I believe! I believe! Do ye also have pity on me?’

“His repentance appearing truly sincere, and his earnest request for baptism to proceed from an ardent desire of receiving this rite as a seal of the forgiveness of his sins and of acceptance with God through the sacrifice of Jesus, he was baptized in the name of the holy Trinity and called Leonard. All his former doubts and fears now vanished: he truly enjoyed the peace of God in his soul and continued in prayer day and night, almost till he drew his last breath, on the morning of the 13th, exalting the mercy of his Redeemer, and inviting all to come unto Him, that they might obtain pardon and remission of their sins. Addressing his countrymen he said: ‘Formerly I spoke evil words to you, nor showed any desire to be converted, trying to dissuade you from it; forgive me for so doing and follow my dying advice, which is to forsake your wicked ways or else you will be lost. Turn to your Saviour, and experience what I now feel, and you shall live.’

“‘The solemnity attending this transaction,’ write the Missionaries, ‘may more easily be conceived than described and will not soon be forgotten by those who witnessed it.’ The Christian Indians were filled with joy and exclaimed, ‘Onim our enemy is become our brother Leonard!’ The conversion and death of this extraordinary man will speak volumes to the heart of his late hearers; and the impression made thereby upon his heathen countrymen cannot but, under God, prove highly favourable to the cause of the Gospel.

“In this hope they were not disappointed. A new awakening seemed to take place among the inhabitants of the settlement which extended also to the children and their separate meetings were distinguished by particular devotion and attention to the word of God. The remarkable conversion of Onim made a salutary impression not only upon the Indians but also upon many white people in that neighborhood. Several heathen were baptized in 1817, and some baptized in infancy were solemnly received as members of the Church. Thus the Lord was verifying unto them his promise, ‘In all places where I record my name, I will come unto thee and I will bless thee.’

RELIGIOUS.

PRAYER FOR RULERS.

It may be safely assumed as an axiom in divinity, that he only is a Christian, who labors to demean himself according to the spirit of the Gospel, and the rules which are laid down as a directory

of our conduct in the holy Scriptures. No one has ever a pretence for ranking himself among the disciples of Christ, who is not solicitous to know, in order that he may practice the will of God. So soon as a person is in any measure renewed in the spirit of his mind, so as to have his will and affections turned to God, he begins to study his Bible, if he has the ability of reading it; and if not, he will necessarily embrace every opportunity of conversation with his more enlightened brethren, and of a diligent and conscientious attendance on all the means of grace, in order that he may furnish himself with a knowledge of its contents: and in this pursuit he keeps in view, not only the necessity of a more enlarged acquaintance with the way of salvation through faith in Jesus; but also of a more comprehensive and distinct perception of the path of duty, in which he is to walk. When Saul of Tarsus had heartily embraced the principles of the Gospel, he immediately discovered an anxiety after conformity to its precepts, and therefore asked, "Lord, what wilt thou have me to do?" A foreigner, who had been naturalized in this country, and admitted to full participation of its privileges, if he were a wise and good man, would be desirous of knowing its laws and customs, that he might conform himself to them. And can we hesitate to denounce that man to be void of every spark of divine life, who has no wish to know, or practice so far as he knows it, the whole will of God? The love of Christ has a constraining influence on the human soul, and consequently on the life of every sound professor. The mighty power thereof, when it is shed abroad in the heart by the Holy Ghost, on every branch of the believer's deportment, may be illustrated by the instance of some light body floating on the surface of an impetuous stream. So soon as the path of duty is made known, the believer, whose heart is occupied by emotions of gratitude to his Saviour and Lord, resolves without delay to walk therein, without any deviation to the right hand or the left. Every one who is desirous to know the whole will of God, and is thus divinely disposed to do it, must soon discover that it is the command of the King of kings and Lord of lords, that all, who are His subjects, should pray earnestly and affectionately for all those, in whose hands his providence has placed the reins of authority; and thenceforward consider himself under the most sacred obligation to a performance of this duty. The exhortation of the Apostle, writing under the inspiration of the Spirit, has on his mind all the force of an express command from God: if any doubt before existed in his breast, it is at once removed, when he reads the following decisive words: "I exhort that first of all supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth."\* "If (says every genuine disciple of Christ) this be good and acceptable in the sight of God my Saviour, I have no further inquiries to make: His will is my law. Henceforward at every season of public worship, and frequently in my family circle, and when in my closet I bend my knees before my Father who seeth in secret, I will endeavor in the spirit of prayer to carry my rulers and those who serve under them, to the throne of grace. I will pray that every personal, domestic, and national blessing may be bestowed on them. And this I will do in simplicity on this ground, that it is my Saviour's will." The political as well as the religious creed of every follower of Christ is taken from the Bible, so far as it affords him information on the subject.

If the person of whom we are speaking, be at all acquainted with ecclesiastical history, he will naturally consider the conduct of scripture. He will perceive, that in those early days, more precise attention was paid to the rules of the Gospel, than is given them in the present licentious age: that Christians were then more insensible to world-

ly interests and maxims, and more alive to eternal things, than the generality are at the present day; and will therefore wisely conclude that their example is worthy of imitation. Though the positive declarations of Scripture will prevail with him against the united opinion and practice of the whole world; yet where any doubt arise, he will without any impropriety inquire, how did my elder brethren, who lived in an age not so distant from the apostolic times, and who appear to have been so much more under the influence of the principles of the Gospel than their degenerate followers of the eighteenth century, act in such a case? When this inquiry has been made with respect to the behaviour of the disciples of Christ towards the government under which they lived, he will find that though the Emperors of Rome were heathens, from the time of the first propagation of Christianity, until the reign of Constantine the Great; and though they were enemies to God, and persecutors of his Church; yet Christians looked on the existing powers as ordained of God, and made it their constant practice to offer up supplications on their behalf. Very remarkable are the words of Tertullian, who died A. D. 216, in his apology for the Christians, addressed to the Emperor Severus. "We pray (says he) for the safety of the Emperors to the eternal God, the true, the living God, whom emperors themselves would desire to be propitious to them above all others, who are called gods. We, looking up to heaven, with outstretched hands because they are harmless; with naked head, because we are not ashamed; without a prompter, because we pray from the heart, constantly pray for all Emperors, that they may have a long life a secure empire, a safe house, strong armies, a faithful senate, a well moralized people, a quiet state of the world whatever Cæsar would wish for himself in his public and private capacity. I cannot solicit these things from any other than from Him, from whom I know I shall obtain them, because He alone can do these things and I am he who may expect them of Him, being His servant, who worship Him alone, and lose my life for His service. Thus then let the hooks pierce us, while our hands are stretched out to God, let crosses suspend us, let fire consume us, let swords pierce our breasts, let wild beasts trample on us, a praying Christian is in a frame for enduring any thing. Act in this manner, ye generous rulers; kill the soul who supplicates God for the Emperor. Were we disposed to return evil for evil, it were easy for us to revenge the injuries we sustain. But God forbid that His people should vindicate themselves by human fire, or be reluctant to endure that, by which their sincerity is evinced. Were we disposed to act the part, I will not say of secret assassins, but of open enemies, should we want forces and numbers? Are we not dispersed through the world? It is true we are but of yesterday and yet we have filled all your places, cities, islands, castles, boroughs, counsels, camps, courts, palaces, senate, forum. We leave you only your temples. To what war should we not be ready and well prepared, even though unequal in numbers, we who die with so much pleasure? Were it not that our religion requires us, rather to suffer death than to inflict it. Were we to make a general secession from your dominions, you would be astonished at your solitude." He afterwards takes "notice of the extreme readiness with which Christians paid the taxes to government, in opposition to the spirit of fraud and deceit, with which so many acted in these matters. But I must not enlarge; the reader may form an idea of the purity, integrity, heavenly-mindedness, and passiveness under injuries, for which the first Christians were so justly renowned."\* The foregoing anecdote presents a beautiful portrait of the spirit and conduct of the primitive Christians, while the imperial throne was filled by heathens. Afterwards when the kings of the earth became possessors and defenders of the faith: they were remembered in the prayers of the Church in the most affectionate and respectful manner, as the ancient liturgies which are still extant, fully evince.† If the conduct of

these persons were not only consistent with the general spirit of the Gospel, but also with the express commands of Scripture, what conclusion must we draw, however reluctant, but that, if any modern professors of the same religion act a different part they are so far defective in these important features of the Christian character.

The servants of God though their primary regard be unquestionably due to His word, yet are allowed also to have a subordinate respect to their own real interest in the line of conduct, which they are called to pursue. And such are the unsearchable riches of the wisdom and goodness of God, that his law is so constructed as to promote the happiness and welfare of those who submit themselves to its requisitions. It is not only "holy and just," but it is also "good." Obedience is happiness, and disobedience misery. Gracious Father, what wisdom and love appear in all Thy revealed will; in the preceptive, as well as the promissory part of it! "Grant unto Thy people, that they may love the thing which Thou commandest and desire that which Thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found, through Jesus Christ our Lord."

We may illustrate the connexion that subsists between our duty and our interest, in the point which forms the subject of the present essay. Are our wives and our children dear to us? Do we wish to retain our property, and to have that and our lives protected from insult and injury? The wish is natural; and while we are praying for the life of our rulers and the prosperity of their administration, we at the same time promote the continuance of our civil rights. The command of God to his people while they were captives in Babylon, shows us at once our duty and our interest. "Seek the peace of the city whither I have caused you to be carried away captives and pray unto the Lord for it; for in the peace thereof shall ye have peace."‡ What motive could exist to bind a Jew to a compliance with this injunction which does not lie with tenfold weight on every citizen of the United States?

Are our religious liberties valuable? Do we justly prize them above all our other possessions? Do we pray for the peace and prosperity of our Zion? These questions must be answered with an hearty affirmative by every believer in Jesus. Are not our religious liberties, and our Christian privileges as extensive as can be desired? Is not the prophecy of Micah experimentally fulfilled in us who are the inhabitants of this favoured land? "They shall sit every man under his vine and under his fig-tree; and none shall make them afraid."§ May not the Lord address the people of these United States in the same language, with which he appealed to His ancient Church? "O inhabitants of America, judge I pray you between me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes," (even the fruits of cheerful obedience and lively gratitude) "brought it forth wild grapes," ingratitude, discontent, and murmuring?

That part of Christian duty, of which we are treating, does not stand alone and unconnected, it involves in itself an obligation to various other branches of genuine godliness. Those virtues which are implanted in the believer's heart, and adorn his life, are mutually combined, like the golden links of the chain which suspended the beautiful breast-plate of the Jewish pontiff. They follow each the other, as the comely train of virgins, which accompanied the Egyptian Princess, when introduced to her royal husband. The connexion is so close, that none of them can be conscientiously regarded, whilst any of the rest are treated with neglect. "Fear God and honour the king," (or, in application to the people of these United States, our rulers) are so intimately blended, that, what the Bible hath joined together no man can put asunder.—*Biddulph on the Liturgy, American edition.*

\* 1 Tim. ii. 1, &c. It has been observed that this injunction was given, when that monster Nero wore the imperial purple.

\* 1 Milner's History of the Church, Vol. 1. b. 308.

† See the liturgies of St. Chrysostom, St. Basil, & St. Cyril.

‡ Jer. xxix. 7.

§ Micah iv. 4.



THE HON. JOHN JAY.

In all his domestic habits, he observed great exactness and regularity. During the whole of his residence at Bedford till near its close, he almost constantly rose with or before the sun at all seasons; and when the weather permitted, was frequently on horseback before breakfast. He required his meals to be served with great punctuality. Every morning immediately before breakfast, the family, including the domestics, were summoned to prayers; and the call was repeated precisely at nine at night, when he read to them a chapter in the Bible, and concluded with prayer. At the close of the evening devotions he retired to rest, except when courtesy to his guests induced him to keep later hours; but the presence of company neither postponed nor suspended the family worship. Being one day told that some of his friends had inquired how it was possible for him to occupy his mind at Bedford; he replied, with a smile, "I have a long life to look back upon, and an eternity to look forward to."—*Jay's Life*.

REMARKABLE PROVIDENCE.

We learn that the following singular incident occurred in Gates county, N. C., in December last. As the day appointed for the annual meeting of the County Temperance Society approached, a man in the neighborhood, with a view of showing his contempt for the proposed meeting, and of rendering his opposition the more effectual, resolved to have a meeting at the same time of an opposite character. Accordingly a quantity of brandy was purchased for the occasion, and a general invitation was given. The day arrived—multitudes assembled—and the work of drinking rioting, and drunkenness ensued. The master of the entertainment, however, in his zeal for the cause of folly and excess, overleaped the boundaries of his constitution, and the next day was a dead man! the victim of a drunken debauch. Many of those present on the occasion, who partook of its spirit and its excesses, we understand, were so greatly shocked by the event, that they are now members of the Temperance Society. How malignant is the spirit of unrighteousness—yet how vain are attempts of men to fight against God. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—*Temp Intell.*

A SHORT SERMON.

"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities."—1 Tim. v: 23.

I shall preach a short sermon. I hope therefore to be heard through to the end. He that hath ears to hear, let him hear.

1. Timothy was a temperate man. Total abstinence had its friends in old times. Let no man call it a new fangled doctrine.

2. Timothy was thoroughly grounded in the doctrine. He was not a half way man. He would not even drink a little wine as medicine without an express injunction from an apostle.

3. Paul was a temperate man. See how thoroughly his precept to Timothy is entrenched in temperance principles. Timothy's infirmities were real not feigned. They were often. He was therefore a fit subject for medical treatment. Paul prescribes—mark the prescription—wine, a little wine. He was a temperance man; a most careful, judicious adviser, in the use of wine. And if rum had been known, would he have been less cautious in defining its use, in throwing around it the temperance hedge? I think not.

Allow me to make a few remarks by way of improvement.

1. Ye that hatch up infirmities at your pleasure to get an excuse to drink your drop, stop; consider my text and hide your faces in the dust.

2. Ye wine-drinking whiskey-drinking, rum-drinking ministers, consider well the example of Timothy, and the instructions which Paul gave him, and then ask your stomachs and your consciences if you get a licence for your frequent use of the good creature from the text.

3. Wo to those who drag in scripture to justify themselves in the indulgence of lust, the trans-

gression of God's law, and the casting of stumbling-blocks in the way of their fellow travellers to eternity.—*Christian Index*.

PARISIAN SUNDAY.

Sir.—With this caption I would invite the attention of your readers to the following extract which I have selected from a foreign Magazine, I can from personal observation, vouch for the accuracy of its statement. The picture, so far from being overdrawn, is scarcely coloured high enough. The sacred character of the day is not only publicly profaned by every species of frivolity, but privately outraged by scenes of the most disgusting obscenity. A better state of things, however, prevails in the villages of France. Although they are subjected to the moral as well as political influence which emanate from the centralization of power at Paris, they are, as yet, comparatively uncontaminated by the spirit of Antichrist. To her peasantry then, aided by Protestant Missionary exertion, must France look for her spiritual regeneration, for the creation of a moral force, which acting upon public opinion shall finally make her inhabitants every where to "remember to keep holy the Sabbath day. F.

"To whatever cause it is owing nothing can be more certain than that infidelity again reigns lord of the ascendant in Paris. It is impossible to be a week in the metropolis without being sensible of this. It is computed that from 60,000 to 80,000 individuals, chiefly women, or persons of the poorest classes, believe in the Christian religion. The remainder, amounting to about 800,000, make no pretensions to such a faith. It is impossible by any external appearances to distinguish Sunday from Saturday, excepting that every species of amusement and dissipation goes on with more spirit on that day than on any other. \* \* \* In Paris the shops are all open, the carts all going, the workmen all employed on the early part of Sunday; and although a part of them are closed after two o'clock in the afternoon it is not with the slightest intention of joining in any, even the smallest religious duty, that this is done. It is 'pour s'amuser,' to forget the fatigues of the week in the excitement with which it terminates, that the change takes place. At two o'clock all who can, disengage themselves from their daily toil, rush away in crowds to drink of the intoxicating cup of pleasure. Then the omnibusses roll with ceaseless din in every direction out of the crowded capital, carrying the delighted citizens to St. Germain, or to Versailles, the Ginguettes of Belleville, or the Gardens of Vincennes; then the Boulevards teem with volatile and happy crowds, delighted by the enjoyment of seeing and being seen: then the gardens of the Tuilleries and the Luxembourg, the "Jardens des Plantes," and the "Champs Elysees" are enlivened with the young, the gay, and the handsome of both sexes, both rich and poor; then the splendid drive to the triumphal arch of Neuville is filled with the comparatively few equipages which the two revolutions have left to the impoverished hotels of the capital. While the scenes of gaiety and amusement are going on, the priests in each of the principal churches are devoutly performing mass before a few old women, tottering ecclesiastics, or young children, and ten or fifteen Protestant churches are assembling as many thousands to the duties of the reformed faith. Such is a Parisian Sunday: and such the respect for a divine ordinance, which remains in what they ambitiously call the metropolis of European civilization. As evening draws on, the total disregard of religious observance is if possible, still more conspicuous. Never is the Opera filled with such enthusiastic crowds as on Sunday evening; never are the theatres of the Port St. Martin, the Boulevards, the Opera Comique, the Vaudeville, and the Varietes, so full as on that occasion; never are the balls beyond the barriers so crowded; never is Tivoli so enlivening, or the open air concerts in the "Champs Elysees" thronged by so many thousands. On Sunday evening in Paris there seems to be but one wish, one feeling, one desire,—and that is, to amuse themselves: and by incessantly labouring at that one object, they certainly succeed in it to an extent that could hard-

ly be credited in colder and more austere latitudes. *Journal of Flushing Institute.*

ON THE HABIT OF ATTENTION

Attention is the state of the mind, when it is steadily directed for some time, whether longer or shorter, to some particular object of sense or intellect; and this exclusively, that all other objects are, for the time being, shut out. Job 37: 2. Prov. 4: 1.—In all cases of attention, the act of the mind is a complex one involving two things. 1. The simple perception or series of perceptions in view of the object. 2. The vivid emotion of interest which accompanies the perception and prevents that continual change of the object of thought which would otherwise take place. On the strength of this emotion—the desire to know the subject before us, more fully, definitely, systematically, and thoroughly, and in preference to every other—depends the power of attention. Intensity of interest leads to singleness of purpose, and singleness of purpose enables the mind to keep its hold of the subject undivided and unbroken.

Where the subject to be examined is complex, this power of patient and protracted attention is indispensable. For as every complex whole is made up of parts, and as the distinct perception of the whole implies a knowledge of the relative situation of the different parts to each other; so such a perfect comprehension of the object as a whole, is the result of a series of successive acts of attention.—Habit, however, immensely facilitates this process; so that the glance of the mind, in the highest exercise of the habit of attention, is like lightning.

In agreement with this view of the subject, we often speak of attention as great or small; as existing in a very high, or very slight degree. We commonly judge at first of the degree of attention to a subject from the length of time during which the mind is occupied with it. But when we look a little farther, it will be found that the time will generally depend upon the *exclusiveness and permanency of the attendant emotion of interest*, from whatever cause that interest may arise, competition, pleasure, or the simple sense of duty.

There have been mathematicians, Archimedes, for example, who could investigate the most complicated problems amid every variety of character and disturbance. Newton used to ascribe his superiority to other men, simply to his superior power of *patient thought*. The late Dr. Scott composed one of his very best works in the midst of his family; frequently holding a child on one knee, and with his other foot at the same time rocking an infant in the cradle. President Dwight could at the same time dictate to two amanuenses on different subjects, and bear his part in the current of conversation. And of Julius Cæsar it is said, that while writing a despatch, he could at the same time dictate four others to his secretaries; and if he did not write himself,—could dictate seven letters at once. These extraordinary powers of preserving, prolonging, and at last of diversifying the attention, are the results of *habitually cultivating the power of attention, in connection with intellectual energy and order*. And on the same habits the strength of memory depends.—How important is this consideration to hearers of the gospel!

"Therefore," says the Apostle, "we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip."—Heb. ii. 1.

"The knowledge derived from a discourse, says Robert Hall, depends entirely upon attention; in exact proportion to which will be the progress made by a mind of a given capacity. Not to listen with attention, is the same thing as to have ears which hear not, and eyes, which see not. While you are hearing, whatever trains of thought of a foreign and extraneous nature obtrude themselves should be resolutely repelled. In the power of fixing the attention, the most precious of the intellectual habits, mankind differ greatly; but every man possesses some, and it will increase the more it is exerted. He who exercises no discipline over himself in this respect, acquires such a volatility of mind, such a vagrancy of ima-

gination, as dooms him to be the sport of every mental vanity; it is impossible such a man should attain to true wisdom. If we cultivate, on the contrary, a habit of attention, it will become natural, thought will strike its roots deep and we shall by degrees, experience no difficulty in following the track of the longest connected discourse. As we find it easy to attend to what interests the heart, and the thoughts naturally follow the course of the affections, the best antidote to habitual inattention to religious instruction, is the love of the truth. Let the word of Christ dwell in you richly and to hear it attentively will be a pleasure, not a task.

"The practice of sleeping in places of worship, a practice we believe, not prevalent in any other places of public resort, is not only a gross violation of the advice we are giving, but most distressing to ministers and most disgraceful to those who indulge in it. If the apostle indignantly inquires of the Corinthians whether they had not houses to eat and drink in, may we not with equal propriety ask those who indulge in this practice, whether they have not beds to sleep in, that they convert the house of God into a dormitory? A little self denial, a very gentle restraint on the appetite, would, in most cases, put a stop to this abomination; and with what propriety can he pretend to desire the sincere milk of the word, who cannot be prevailed upon one day out of seven, to refrain from the excess which absolutely disqualifies him from receiving it?"—*Bap. Mag.*

#### THE FAMILY OF LOVE.

Near Waterloo Bridge may be daily seen one of the most instructive and interesting sights in London.

A man named Austin has been employed seventeen years in the business of training animals of opposite nature, to live together in harmony and affection. As some of the fruits of his labours he exhibits in a cage, about five feet square, the cat, the rat, the mouse, the hawk, the rabbit, the guinea-pig, the owl, the pigeon, the starling and the sparrow, each enjoying its own way of life, in the company of the others—the weak without fear, and the strong without desire to hurt. It is impossible to suppose any prettier picture of kindness than is here seen:—the rabbit and the pigeon playfully contending for a lock of hay to make up their nests; the sparrow sometimes perched on the head of the cat, and sometimes on that of the owl, each its natural enemy: and the mice playing about with perfect ease, though in presence of the cat, the hawk and the owl.

The way in which the man has brought this about is by keeping all the creatures well fed: and by bringing them together when very young. The fierce instincts of those who prey on the weaker are never called into action: their nature is subdued into a perfect gentleness: all their desires and pleasures are bounded by their little cage: and though the old cat sometimes takes a stately walk on the wall of the bridge, he duly returns to his friends with whom he has been so long happy, without at all thinking he was born to devour any of them.

What an example is this of what may be done by early, steady and gentle discipline.

And when I first became acquainted with this loving family, it delighted and affected me very much in another point of view: namely as an emblem of the latter days—the reign of peace and love throughout the world. Do you not know, my young reader, that the day is coming when nations shall not learn war any more: and when all hateful and angry passions shall be hushed to rest: when the "envy of Judah shall depart; Ephraim shall not envy Judah, and Judah shall not vex Ephraim?" Then we are told, "the wolf shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed their young ones, they shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be

full of the knowledge of the Lord, as the waters cover the sea." (See Isaiah xi.)

Oh! what a blessed day will that be, when the whole creation, which groaneth and travaileth in pain together until now will be set at liberty and exult in Messiah's reign. Yes the day will come when man shall be no longer cruel to the brute beasts or to his own kindred. The angels shall look down upon the whole world as one happy family of love.

It is for this we pray—when we say, "thy kingdom come."

And lastly let me ask you, my young readers, shall the senseless animals thus be trained to live in love, and shall all your good instruction and discipline fail to subdue naughty tempers and unkind actions? What, will you be below the beasts that perish? You, who have sense and reason, will you make yourselves more hateful to God and hurtful to those around you than a poor dumb animal? Ah so it is in your very nature to do! Here is the desperate wickedness of the human heart.

But the grace of God can subdue this evil. And if you pray for it, that grace shall be yours.

Let the new year begin with a new purpose of heart to live in love:

Where sisters dwell and brothers meet,  
Quarrels should never come.

Oh seek for grace to begin a new life; that you may plainly show that you are hastening on to join the great family of love in heaven.—*Children's Friend.*

From the New-York Observer.

#### TESTIMONY FOR RELIGION.

The following testimony of Sir Humphrey Davy, one of the most eminent philosophers of the age, (as well as that of our illustrious statesman, in the article below,) should commend itself especially to the rich, the learned, the mighty, and the proud, and to all who have not yet attained the elevation of sentiment which seeks, supremely, "the honor that cometh from God only." D.

"I envy no quality of the mind or intellect in others: not genius, power, wit or fancy. But if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness—creates new hopes when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all light; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation and despair!"—*Sir H. Davy Sermon p. 136.*

#### THE ILLUSTRIOUS STATESMAN.

Extract from Dr. Hosack's Memoir of De Witt Clinton.

An interesting question here presents itself; what were the religious sentiments of this distinguished man, whose mind was so highly endowed with natural powers of reflection, and enriched by such varied and extensive attainments? An intimate acquaintance with the works of nature, cannot fail to elevate the mind to the most sublime conceptions of the intelligence and power of the Supreme Being, and at the same time dilate the heart with the most grateful emotions and pleasing views of a superintending Providence. These sentiments and feelings, as I have often personally had an opportunity of witnessing, were enjoyed and expressed by Mr. Clinton in their fullest extent. In his last address to the Bible Society, at its eleventh anniversary, he thus expresses himself on this subject: "To those who have observed the leading events which have affected the primary interests of the human race, there must appear an obvious connexion or concatenation, demonstrating with irresistible force, the superintending providence of Almighty God."

He was no less a believer in the doctrines of the Christian faith: reflecting upon the doctrines of Christianity, a subject of the deepest interest to mankind, and as he expressed it, involving the most awful responsibilities, he became convinced of

their truth, and that the great evidence of their divine origin was manifested in the purity of their ethics, and the superiority they exhibit over every code that has ever been framed or promulgated by man. His addresses delivered at the anniversaries of the Bible and Missionary societies; and before the society instituted for the education of young men for the ministry; his address relative to the establishment of public schools for the education of the poor; his messages to the legislature; his proclamations as the Chief Magistrate, in setting apart days of public thanksgiving, all evince his attachment to the great interests of religion, and his devotion to that great and good Being from whose bounty we derive all that we enjoy. In one of his addresses\* to the Bible Society, speaking of the objects of the anniversary meetings of that excellent institution, he observes, "they are connected with time and eternity; with our present and future state of existence. That Christianity has elevated the character of man, and blessed him in his domestic connexions, and in his social relations cannot be denied by the most obdurate scepticism." He adds, "we must indeed shut our ears against the voice of experience, and our eyes against the light of truth, if we do not yield implicit faith to the exalting and meliorating virtues of our Divine religion. The star that attracted the wandering curiosity of the wise men of the east, has become a sun of light to the human race, and wherever its radiations have reached, it has been the parent of cultivation, of civilization, of knowledge and of virtue."

\* See his Discourse at the Ninth Anniversary, 1823.

From the Presbyterian.

The Churchman in noticing the complaints of the Catholic Herald against our frequent use of the terms Romanism and Popery, makes the following correct remarks:

"The terms Romanism, Popery, &c. are not given like Anabaptist for instance as 'nicknames.' In the same way that we give to some the terms of Calvinist Lutheran, &c., because Calvin and Luther were their prominent men; so we call the faith of the Latin Church Romanism, because Rome is the prominent place in its history. And as the faith of the Reformed churches is termed Congregationalism, Presbyterianism, or Episcopalianism, &c., according to their respective models of government, so the faith of the church of Rome is called Popery, simply because it acknowledges an officer whom it terms the Pope, as its head.—True the terms Romanist and Papist are offensive; true, they recall recollections, and suggest associations that freeze all the sympathies of the heart, and make man 'blush to own himself a man:' true, they are epithets which a benevolent mind cannot, without pain, bestow on such persons as it believes to be sincere Christians; but whose fault is this? It is not so with other bodies of Christians. It is a significant fact, that Romanists are the only ones who reject with shame and indignation a name innocently, and appropriately given. Other denominations, as the Quakers and Methodists have been enabled, by their virtues and piety, to impart high respectability to terms which were originally bestowed in derision, while the Romish church on the contrary, recoils from the odium which is brought upon it by its most appropriate designations. Why is this? However the question may be answered, it seems quite plain that the case would not be altered by changing the names.—Catholicism, had Protestants conceded the term, would now have been in as ill repute as Romanism or Popery. It is not the name which softens the doctrine, but the doctrine which blackens the name. Change the doctrine, and there will soon be no reason to blush for the name."

#### AFFECTING INCIDENT.

Four months ago, a man knocked at the door of the Penitentiary in Philadelphia and begged admission. They told him criminals only were admitted there. He exclaimed, "O do let me come in; I am a drunkard; I shall die if I can't get away from the dranshops; I am willing to labour as the lowest of all, if you will take me." He was received, and placed in a cell where the door was closed. The keeper looked through an aperture, and saw the man standing with his hands



clasped, exclaiming, "O God, I am here! Blessed be his name for such mercy!" He has now been there four months; and he declares that they have been months of unspeakable satisfaction. A benevolent Englishman is visiting the prisons of the United States; and while at Philadelphia, he heard of this man, and went to see him. On inquiring of him as to his birth-place, he said he was born in England; and his father was a vender of strong drink. He told his name, and the place he went to school, and mentioned the name of the person living near them, which was the visitor himself, Henry Newman, Esq., the Agent of the British and Foreign Temperance Society.

#### PRESENCE OF MIND.

There are but few individuals, who exhibit any extraordinary degree of *presence of mind*, amid scenes of unexpected and imminent peril. This is a quality which seems to be denied to the greater part of the human race. Sudden danger has the effect of paralyzing all the faculties, and like fabled Enchanter's wand, instantaneously deprives the athletic man of his strength, and the wise one of his mental powers. Presence of mind is a quality, which cannot be acquired: it must be conferred by nature, and commands admiration whenever it is exhibited. It is a kind of intuitive wisdom, which instructively prompts its possessor, immediately to adopt extraordinary and perhaps the only measures which can save him from apparently inevitable destruction.

Some of our readers may recollect the anecdote of a lady in Bengal who in company with several friends was regaling in an arbor, when a rustling was heard among the bushes, and an enormous tiger was seen crouching within a few feet ready to make his unerring spring. The dreadful fate of some of the party seemed inevitable—when this young lady, who perhaps in other circumstances would have fainted at the sight of blood, or screamed at the approach of a harmless spider, suddenly snatched her parasol, and opened it full in the monster's face, who terrified at such an unexpected reception, fled howling away, and sought a refuge in the depth of a jungle!

Mr. A——, a gentleman residing in New Hampshire, was once accompanied by two individuals, attempting to cross the Merrimac river on the ice,—but when they had nearly reached the middle of the stream, they saw to their great dismay, the ice bending beneath their weight! Mr. A—— immediately saw the danger of his situation. There was no time for consultation, and he promptly embraced the only means which could save him from being drowned. He threw himself flat on the ice! wisely judging that he would be less likely to break through when his weight spread over a large surface, than when it was concentrated—and by the impetus of the movement he was carried over the most dangerous part of the stream—but his companions, not resorting to a similar expedient were plunged into the stream. Mr. A—— crawled to an island, which was near, and with considerable difficulty succeeded in summoning men to his assistance, who were at work on the banks of the river and who by the help of boards and ropes at length succeeded in extricating his companions from their dangerous situation. If this gentleman had displayed less *presence of mind*, the three individuals would immediately have perished.

During alarm of fire a few years since in the town of Beverly in this State, Mr. B——, a respectable mechanic of that town, had occasion to ascend the roof of a house to extinguish a fire which was kindling among the shingles. He succeeded in his attempt but as the roof became wet, he found it difficult to retain his foothold and to the great terror of the surrounding crowd, he was seen gradually sliding towards the eaves with a slow but accelerating motion. His destruction appeared inevitable. No obstacle lay between him and a dreadful death—an ordinary individual in his situation, would have uttered a shriek of despair and vainly attempted to clutch at something to stay his slow but frightful progress towards destruction. Not so with Mr. B——. His feelings at that moment were not to be envied—his perception of danger was clear, and he saw

the necessity of adopting some immediate means to rescue himself from the fate which stared him in the face. He reasoned rapidly and coolly on his situation. It occurred to him that the slightest impediment would check his descent, and save his life. He put his hand in his pocket, and drew forth a *penknife*; opened it, and thrusting it into the shingles beneath his feet arrested his downward progress—and assistance being at hand he was soon safely landed on *Terra Firma*.

#### ECCLESIASTICAL.

##### ADDRESS OF BISHOP McILVAINE, To the Convention of the Diocese of Michigan.

DEARLY BELOVED BRETHREN,

Having been requested by the Standing Committee of this Diocese, according to the provisions of the 7th Canon of the General Convention, to visit and perform Episcopal offices therein, and having now completed, as far as time and health would permit, my first visitation of your interesting parishes; it remains that I furnish for your records, a report of the duties performed, with such other statements as may assist in making you acquainted with the state of the Church within your limits.

On Saturday, the 19th of April, I arrived in the city of Detroit, and was affectionately met at the boat and welcomed to the Diocese, by the Rector of the Church in that place and several of his Vestry. Notice having been previously published that, in case of my arrival on that morning, it would be devoted to the Institution of the Rev. Addison Searle as Rector of St. Paul's Church, Detroit; a good congregation was speedily assembled, the Rev. Mr. Johnson, Missionary of the Society in the Church of England, for the Propagation of the Gospel, stationed at Sandwich, U. C. officiated in Morning Prayer; after which, Mr. Searle was instituted, the sermon being preached by myself, and the Lord's Supper, according to the rubric in the institution service, administered by the Rector. On the following morning, being the Lord's day, I visited and addressed the Sunday School of the parish, which I found assembled in the Church, under the direction of a male and female Superintendent and to all appearance in good order, and well instructed. The children in habitual attendance are about 120, instructed by a competent number of male and female teachers, whose hearts are becoming more and more engaged in their work and blessed under its re-acting influence on themselves. Immediately after the visit to this most interesting branch of pastoral care and usefulness, a crowded congregation assembled at the time of Morning Prayer. Having preached on the nature, duty, and blessedness of confessing Christ before men, I received the names of 26 persons presented by the Rector as having been instructed by him, and judged fit to be recommended for the holy ordinance of Confirmation. They were therefore confirmed and commended to the grace of God, who alone is able to build them, and give them an inheritance among all them that are sanctified. The morning services having consumed much of the day, the afternoon was occupied without a sermon in the Evening Prayer and the administration of Baptism. The Rector being desirous of standing as sponsor for those to be presented, I officiated in the baptism of three children of his flock. At night, I preached again to a very crowded and attentive congregation.

The day following, I set out, in company with the Rev. Mr. Searle and his senior warden and another gentleman of his church, to visit the vacant parish at Troy. Over a most difficult and dangerous road, we were brought at the close of day, much later than the appointed hour of service, to the humble but hospitable and well-ordered dwelling of the senior warden of the parish, when it appeared that the notice of the intended service had not been received and no appointment had been made. Still we hoped by sending out by the children of a neighboring school, to the scattered inhabitants of the adjacent farms, a little assembly could be collected at night in the school house. But in this we were disappointed by a violent rain and my being seized with a return of ague and fever in consequence of the fatigue of the journey. A few however came to the house of the warden; and as well as fever would permit, I prayed with them and spoke to them of the only foundation—the sure corner stone, elect and precious which God hath laid in Zion for the hope of sinners. Having an appointment to preach in Detroit, the following night, it was necessary to leave this parish early the next morning, so that the effort to visit it was almost entirely abortive. The disappointment was the less painful however, since there were no candidates for

confirmation, the parish having never enjoyed the ministry but by the occasional aid from Detroit and Ypsilanti. It is however a point of much interest to the Church. United with a neighboring settlement, where several Episcopal families reside, a faithful missionary would find it productive, under the blessing of the Lord of the vineyard, of fruit enough to recompense his utmost toil. I commend it to the special attention of the clergy, requesting them, whenever it may be consistent with other duties, to preach there and do all other such good works as may be in their power. Lay reading should be instituted there and maintained regularly, however few the attendants.

Almost all of Tuesday was occupied in returning to Detroit. In addition to the fatigue of such a road, the carriage was overturned, and, though a kind Providence preserved us from all injury, the consequent exposure to the mire of the road, immediately renewed my fever; so that not only was the service appointed for that evening necessarily omitted, but the whole plan of the visitation was deranged. It was expected that on the day following I should set out for the parishes of Ypsilanti, Dexter, and Ann Arbor; so as to spend the ensuing Lord's day at Tecumseh. To think of omitting the three first, after having come so far to visit them, was exceedingly painful, but sickness having consumed so many days, the road being represented as so fatiguing to one in feebleness, and the time for the visitation being necessarily limited, notice was sent that I could do no better than get to Tecumseh by another road, and there meet such members of the above named parishes, as might be able and disposed to reach that place. Thus another Lord's day was given to the Church in Detroit. My strength having been graciously renewed, I preached twice on that day, April 27, in St. Paul's, the Rev. Mr. O'Brien of Monroe assisting in the prayers. The congregations, as before, were exceedingly crowded, and to the message of the Gospel, attentive in a very encouraging and interesting degree. Since the incumbency of the present Rector, the congregation of that Church has greatly increased in numbers—in a disposition to give of their substance to the promotion of religion, and (what is much more to be rejoiced in) there seems to be a decided advancement in the knowledge of Christ, and in affection for the things of the Spirit of God. It is found necessary to enlarge their building. An addition of thirty feet, with a spacious vestry-room is now being made to its length, and a basement story, which is to be constructed under both, will delightfully accommodate the Sunday-school, the lectures and the contemplated bible class. A new organ will soon be completed, and the whole exterior of the Church improved; when it will remain with the Rector and his people to see that faithful labors and earnest prayers are not wanting on their part, to have the spiritual building—the house not made with hands—the living Church well ordered in all things pertaining to life and godliness.

On Monday, April 28th.—I left Detroit for Tecumseh by way of Monroe, accompanied by Mr. O'Brien. Having been kindly furthered on our journey by our brethren in Monroe, we were met at the commencement of the swamps and bogs of that appalling road by the senior warden and a vestryman of the Church in Tecumseh with fresh horses and all kindness. A good Providence was over us. The following day was devoted to prayer and the ministry of the word. The people of that interesting village, with several from Clinton, five miles distant, assembled in the Court-House, where morning, afternoon and night, I preached to them. The Lord's Supper was also administered, and the ordinance of Confirmation was received by three persons. This number would probably have been considerably larger, had the visitation been some six or eight weeks later, a very encouraging state of religious interest and feeling having recently been manifested in the congregation, which in that time may be expected to result in the removal of an indecision of mind which now prevented several from offering themselves for confirmation. Tecumseh is at present a Missionary station of the Domestic and Foreign Missionary Society of our Church, and one, which on account of its own intrinsic merits, as well as those of the reverend brother who labors there in its name, most truly deserves to be sustained. It is a frontier post, on one of the great high ways of westward emigration, where the lamp of life should always be lifted up on high, and a voice should continually be heard directing the weary and heavy laden—the stranger and pilgrim to the City of Refuge. The prospects of the parish of St. Peter's, Tecumseh, are encouraging. Little can be done very definitely for the further increase of the congregation, until the church edifice shall be completed. A small school house, inconveniently situated for a considerable portion of the people, is now the usual place of worship. The church will soon, it is hoped, be inclosed. The members of the parish have made

a great effort to get it on thus far. To put it in a state for convenient occupation, they will need help from abroad, and it is hoped that when the application shall be made, it will be kindly met by those in our communion who have enough and to spare. Circumstances did not permit any inspection of the Sunday-school, nor of the catechetical class which the Pastor instructs. Should the Rev. Mr. Lyster be permitted to continue with that people and a church be completed for the regular ministration of the word and ordinances, I have no doubt of the rapid increase of the congregation, nor of their being well instructed in the doctrines of Christ.

On Tuesday, the 1st of May, accompanied by Mr. Lyster, we returned to Monroe. It was our desire, on this journey, to preach at the house of Mr. Van Vess, around which we had learned there was a wide region of great destitution; and an appointment for service had been made accordingly. But unhappily, the state of the road detained us so that we did not reach the place until three hours after the time appointed; when we were informed that a large congregation leaving their farms and daily labor in one of the busiest seasons of the year had assembled from several miles around, and having waited patiently two hours and a half, had just dispersed. It was afflicting to be obliged thus to disappoint the hungry and send them empty away. I trust the Pastors at Tecumseh and Monroe, will not forget that people. Having spent the whole of Thursday in travelling, I preached at night in this Church. This morning, (I need not say it except as a matter for your records) this very neat and well furnished edifice has been consecrated to the service of Almighty God, under the name of Trinity Church. Could our western brethren who contributed to its erection, have been present at the solemnities of this occasion, beholding around them so excellent an application of their liberality as this sanctuary presents, they would not have lamented that they had been called upon for assistance in a work which promises so much good. You have witnessed this morning the administration of the ordinance of Confirmation to 20 persons (one of them of St. Peter's Church, Tecumseh, one of the Church in Ypsilanti) who have thus made a confession of Christ before men, and I hope will ever live as becometh the service of such a Master. This station is also connected with our General Missionary Society, and until it shall be capable of sustaining the ministry, unaided, will well reward the fostering care of that institution.—Inasmuch as the condition of this congregation is now under your own observation, I need not more particularly describe it—I pray that your present Convention, by the blessing of the Lord, may be productive of such good impressions on the minds of this people, as will greatly facilitate the labors of our beloved brother to whom their oversight is committed.

With the rising of this Convention, and the services of tomorrow, the present visitation, though unavoidably incomplete, must be considered as terminated; after which I shall return to my family deeply sensible of the affectionate and respectful reception I have met with at all hands, and most heartily interested in the spiritual prosperity of this youthful diocese.

Had a favorable opportunity presented itself to visit the mission at Green Bay and return without too much delay, it was my determination, notwithstanding the difficulty of being any longer absent from home, to endeavor to reach that distant, but most important station; especially since I had learned what efforts have been made on the part of certain instruments of a Papal priesthood to ruin the character of its excellent superintendant, and thus to disgrace a mission on which so much anxiety and toil have been expended. Unable to visit our persecuted brother, I trust he is assured that among all who know his neighbors and himself, it is well understood that the Protestant truth which he is laboring to extend among benighted savages, and not any alleged severity of discipline in the school, constitutes his present offence.

One thing I cannot but advert to as having given me great satisfaction, during this visitation—I mean the attention that has been devoted to the preparation of candidates for confirmation, and the spiritual qualifications that have been insisted on as necessary to all preparation.—Much use has been made of a little work entitled a Guide to Confirmation, recently written by the Rev. Dr. Tyng of Philadelphia, a book deserving the widest circulation. None can fail to see the eminent fitness and importance of that ordinance, nor can the Church fail to experience the most precious benefits from its administration in places where the views therein exhibited are taught and embraced. I trust the clergy of this diocese will continue most faithfully to represent that confirmation is no less than a solemn profession of religion, for which none are prepared but and those who have come to repentance, renounced the world devoted their lives to the following of Christ.

My personal observation of this Territory has been too limit-

ed to enable me to judge as an eye-witness of the nature of the whole field in respect to Episcopal ministrations. Enough have I seen, however, and enough have I learned from a variety of sources, to impress me with the conviction that the labors of faithful ministers of the Episcopal Church, men of God, who will not seek to please themselves, but with prudence and fervent zeal will strive to win souls, by all scriptural means, to the following of Christ, can hardly be extended among any portion of the population of this Territory, not already attached to and supplied with means of grace in some other mode, without receiving abundant encouragement for perseverance and hope. Your population is rapidly increasing. It is second to none of the new states of the west in intelligence. The nature of the country invites and must attract a very great additional emigration. Among your emigrants, as well from beyond the Atlantic, as from the older states of our union, many are continually coming whose attachments are unchangeably fixed upon the ministry, and services of our church. They settle in all parts of your Territory. They long for the spiritual privileges once enjoyed, and are prepared as soon as they can have hope of even an occasional ministry, to form congregations, which by the drawing in of some out of the many, who in such a country as this, are every where to be found unconnected with any denomination of christians, would soon be able to erect suitable sanctuaries, and afford a minister the best opportunities for successful labor. Your want, like that of all other regions in which our church has been planted, but more especially of all the Western States, and Territories, is of ministers. How painful, this want! How it distresses the soul of him who longs for the coming of the kingdom of God, and beholds the fields so ready and the needy so anxious, to find how few of all the active, enterprising and educated in the church have set their hearts upon the great work of preaching the gospel. Be patient brethren, I trust a better day is near. Hasten its coming by carrying your destitutions continually to the Lord of the harvest and praying Him to send forth laborers into His harvest. In this connexion, I feel it a duty to commend to your regard an institution from which I trust God will continually send forth a succession of faithful preachers of the truth, more numerous from year to year, to carry the gospel wherever the divine Head of the Church may call them. I mean our Theological Seminary connected with Kenyon College in Ohio. For many years to come, it must be the main and almost the only dependence of Episcopalians scattered abroad over the immense region lying north of the river Ohio. Its spirit is by no means local. Its supplies are not for Ohio, but for the West. Geographical boundaries will never, I trust, be visible in questions regulating the direction in which its ordained youth shall go forth. Michigan will not be unaided, because she is not in the diocese to which it belongs. May the Spirit of all truth and holiness vouchsafe to direct, sanctify and govern our youthful seminary, so that being filled out of the fulness of God, it may bear a glorious part in filling the earth with His glory!

Brethren, I cannot contemplate your present assemblage, constituting the first convention of the Protestant Episcopal Church in this Territory, since the organization of your Diocese, without a deep impression of the responsibility you are under in reference to the future purity, prosperity and usefulness of our Church in this region. Your numbers are not great, because the parishes to be represented are few. It is the way of small things, to the eye of sense; but in the sight of God, of the greatest moment and from which results of unspeakable preciousness may ensue to all succeeding generations. You are now at the beginning of an influence hereafter to be exerted over a large portion of the population of this northwestern country. How much its wholesome and godly character will depend upon the earnest zeal, the pure doctrine, the faithful instructions, the wise counsels and the private as well as official example of the little band of Clergy, and Laity who now appear in this Convention, it behoves you all most seriously to consider. Under the impression of these considerations, permit me, in a spirit of affectionate solicitude for your future strength and usefulness, to suggest a few thoughts by way of exhortation.

1st. Cherish, by all means, the spirit of harmony and brotherly love among yourselves. It has been a cause of great pleasure, since my arrival in your Territory, to see so much of this lovely spirit prevailing at present. I have not seen, nor have I heard of, any exception. On the contrary, I have seen the strongest evidences of mutual attachment and interest.—Your few ministers are indeed widely separated and can seldom unite their labors or enjoy the visible fellowship of brethren; but distance is no barrier to a blessed oneness of heart and effort and prayer in the common work of saving souls, and

glorifying him who died for them. Entire agreement of opinion as to all subjects of interest in religion and all of usefulness cannot be expected from such minds as ours.—But with an occasional diversity of opinion on subordinate subjects; you can still be of one spirit, and one aim, and one work. I beseech you *thus to "stand fast in the Lord,"* and *thus to contend for the "faith once delivered to the saints."* The alarming increase of divisions, and heresies by which the present day is so painfully distinguished, not indeed within our own beloved communion, should make you the more anxious and watchful against whatever might break your present peace. So precious is it for brethren to dwell and consult and labor together "in unity," that each should be ready to make great sacrifices of convenience, of feeling and of favorite plans rather than incur the danger of having the house divided against itself. In reference to this, as well all other interests of the Gospel committed to you "Remember the words of the Lord Jesus, how he said, *"It is more blessed to give than to receive."*

2nd. Cultivate, with all diligence, an affectionate, enlarged and patient zeal for the promotion of the Gospel and the salvation of souls, in distinction from every thing of mere sectarianism. By this I do not mean that you should not love fervently and maintain faithfully whatever is peculiar in doctrine, discipline or worship, to your own primitive institutions; nor that in endeavoring to set forth the saving truth of Christ among any people, you should ever depart from, or keep out of view, those prescribed modes and forms in which our church has so much scriptural honor, as well as wholesome order.—But that however you may love her peculiarities and rejoice in the increase of her members, your heart and prayer and effort should be supremely, continually, powerfully constrained by the love of Christ, to seek, as the first and last of your duty, the publication of the Gospel to dying sinners and the ingathering of immortal souls to the fold of Jesus. Strong is the tendency of our corrupt nature to a zeal of a low and contracted selfishness—the zeal of sect and party, leading to proselytism rather than conversion; making us more zealous for names than souls—more laborious to persuade *party*, wandering sinners to come and be of our fellowship than to follow holiness and walk with God. Such zeal, barren and wretched as it is, not unfrequently appears in a most evasive guise, and I speak with all fluency the language of simplicity and love and holy disinterestedness. *It can preach most fervently—pray most eloquently—labor most painfully—compass sea and land for proselytes, and be praised above measure for the boldness, energy, and effluence of its ministrations, while in the balance of the sanctuary, it is "sounding brass and a tinkling cymbal."*—*It hath not charity.*—It is a worthless counterfeit of the love of Christ. Brethren, be jealous over yourselves with a godly jealousy in this respect. When the evidence of such zeal in others is brought to your view, be reminded of the need of watchfulness and prayer, lest you fall into the same condemnation; and let it set you to considering—if any can be so engaged for the increase of a sect, how much more should all be engaged for the increase of the kingdom of our Lord Jesus Christ. Nothing affords a minister of the Gospel any true enjoyment in his work, or prepares him for those various trials of faith and patience which he must encounter, or commends his labors to the hearts of those who hear him, or qualifies him for the continual duty of training up his people in the love of God and the walk of holiness, unless his heart be zealous for the Gospel and his zeal be that of a tender, devoted love to Christ and the souls for which he died.

Lastly, brethren in the ministry, let me exhort you to study to shew forth in all prominence and simplicity and boldness, with meekness, the great distinguishing doctrines of the Gospel. Be it your constant prayer and effort so to exhibit the person, the offices, the atonement and intercession of the Lord Jesus, with all those doctrines of human depravity, condemnation and helplessness—of the sinner's recovery to holiness by the regeneration of the Spirit, and of his deliverance from wrath through the righteousness by faith, as that your people may bear you witness that your hearts and labors are unremittingly devoted to the great work of shewing them their need of a Saviour and leading them to embrace the salvation of Christ. Your ministry must be deficient and fruitless just so far as it is obscure, timid or feeble in the enforcement of any of those vital truths to which I have alluded. It will be blessed, when, in the spirit of your Master, they are fearlessly presented in the nakedness of their native exhibition and pressed with the zeal of one who feels the awful responsibility of his *evangelical* ship. Preach those truths, my brethren, as our *Liberty* exhibits them, in like proportion and equal simplicity, and you cannot fail. Strive to get honor to the primitive institutions



of your Church, by the faithfulness with which you proclaim the primitive doctrines of those apostles and prophets on whose foundation she is built.—“We preach Christ”—I cannot pray for you more comprehensively than to beseech that such may be your faithfulness as that these words, after you shall have gone to your account, might be written over the whole history of your labors.

It is time to end an address already too much protracted. Dear Brethren, may the wisdom and grace of God be with you in all your doings. Amen!

## GAMBIER OBSERVER.

GAMBIER, FRIDAY, MAY 16, 1834.

**CONVENTION OF MICHIGAN.**—The Convention of the Diocese of Michigan assembled in Trinity Church, Monroe, on Saturday, May 3d, attended by large delegations of laity, and all the little band of clergy connected with the Diocese, except Mr. Cadle of Green Bay. The greatest harmony prevailed, accompanied with the most encouraging evidence of devoted attachment to the Church, and an earnest desire for the promotion of the Gospel. The Rev. Mr. Johnson of Sandwich, U. C., a missionary of the Society for the Propagation of the Gospel, accompanied by a candidate for orders under the Bishop of Quebec—the Rev. Messrs. McElroy and Bausman, and a candidate for orders of the Diocese of Ohio, were present.

On motion of the Rev. Mr. Searle of Detroit, unanimously passed by the Convention, Bishop McIlvaine, previously invited by the Standing Committee to perform Episcopal offices in the Diocese, was urgently requested to receive the same under his full Episcopal charge and authority, and thus become the Bishop thereof until a Bishop is duly elected and consecrated for Michigan.—(Canon vii. §2.)—Which resolution having been communicated to Bishop McIlvaine, who had retired from the chair while it was in progress, was answered, in substance as follows:—

BRETHREN,—

It is proper that, before your adjournment, I should say a few words in regard to the resolution by which you have requested me to take this Diocese under my full Episcopal charge and authority. My duties in that for which I was consecrated are already so numerous and engrossing, that were it not for the necessity that your Diocese should be under the full charge and supervision of some Bishop, and the consideration that if I should plead difficulties as a reason for declining, all others might alledge still more, it would seem my duty, respectfully to excuse myself from complying with your request.—A sense of duty, therefore, of the most unquestionable kind, obliges me to accede. What attention then can be spared from the claims of the churches to which my first and best efforts are due, will, with all cheerfulness and affection, be given too yours. Thus acquiring a great increase of care and labor, I beseech you to pray that all may be borne and prosecuted in the spirit of Christ and under the guidance of wisdom from above. But let me urge that you keep constantly in view the object of having a Bishop exclusively for this Diocese, and that, as soon as your number of Presbyters, qualified to vote for a Bishop, shall be sufficient for an election, you will proceed to make one. Suppose not that this advice is given out of any indisposition on my part to sustain the labors arising out of the oversight to which you have called me. Its duties as long as they may devolve on me, will be pursued with the greatest readiness of mind. But the complete organization of the Church in your Diocese and such vigorous measures as your wide destitutions and most inviting fields for missionary exertion require, cannot be accomplished until a Bishop is consecrated for Michigan. I trust the time is not distant when this blessing will be enjoyed. Remember then that while I now assume the full charge of this Diocese, it is with the expectation that as soon as possible you will give it to another who shall be entirely devoted to it; and also with the hope that how soon soever you may desire to proceed to such work, you will not suppose that any duty of delicacy towards your present observer can possibly stand in your way.

Before we adjourn, permit me to express my great pleasure in witnessing the serene, tranquil, affectionate spirit that has pervaded your convention. The mutual attachment that seems to prevail among you and your respective parishes, is truly a blessing which you should feel the utmost anxiety to preserve. Hold it fast, my brethren, against all temptations to part with it. The vesture of true love is “woven, without seam, throughout.” “Let us not rend it,” but strive “where it shall be.” There is another source of much pleasure, associated with your Convention. I refer to the lively interest which the laity have taken in attending it. Your parishes seem to have had

no difficulty in finding delegates willing to come. Not contented with sending just enough to give each parish a voice and vote in your business, they have sent a visible representation of their deep interest in the welfare of the Church in the large number of their laity here present, and who have evidently come *non business*—a business in which they feel a serious and affectionate interest, and on which they count it a privilege to attend. I hope this feature may characterize all future Conventions of this Diocese. It will be a most happy circumstance, if your annual assemblies should be accompanied with such efforts to promote the gospel where they are held and such precious results of spiritual increase to the people who wait on them, that it may become the yearly custom of your congregations, as numerous as duty and ability may permit, to go up to the place of the convention, as the tribes of Israel used annually to go up to Jerusalem, delighting to look upon the towers and bulwarks, and to gather around the common altar, of their beloved Zion.

**SCHOLARSHIPS.**—During Bishop McIlvaine's visit to Michigan, two scholarships for the support of pious young men receiving their education for the ministry, in Kenyon College or Theological Seminary, were endowed and committed to the Bishop with power to appoint the incumbents—one by C. C. Trowbridge, Esq. of Detroit, to be called the Scholarship of St. Paul's, Detroit—the other by Daniel Miller Esq. of Monroe, to be called the Scholarship of Trinity Church, Monroe.

“There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.”—Prov. xi. 24, 25.

**PUBLIC WORSHIP.**—A correspondent has called our attention to the subject of public worship, and the deportment becoming the house of God. “The habit,” as he styles it, “of gazing about, looking out at the window,” or otherwise manifesting indifference to what we are about, while repeating the words of prayer, or joining in those of praise, is, alas, a very common one, and deserves unqualified censure.

If our correspondent means, in saying “it is nothing but a habit,” that it is, therefore, excusable, and only to be lamented, because exhibiting apparent insincerity and irreverence, we think he does not duly estimate the heinousness of the offence. Like other evil habits, profanity for instance, there was a time when the force of habit could not be pleaded in its extenuation, and to the guilt of every subsequent indulgence, must be added that which attached to its first formation. We believe, that both the acquisition and indulgence of such a habit are owing to forgetfulness of God, and if “a good Churchman, whom no one is before in doing good,” be guilty of it to the extent described, he has reason to fear that his good works are done to be seen of men, and he has no true reverence for that Being whose courts he treads.

### METEOROLOGICAL REGISTER.

Date.	Sun-rise.	2 o'clock.	9 o'clock.	Wind.	Weather.
May 7	49°	62°	45°	w.	Clear
8	42°	58°	42°	w.	Cloudy
9	46°	52°	38°	w.	Rain
10	36°	64°	52°	s. w.	Clear
11	50°	78°	56°	s. w.	Clear
12	49°	59°	38°	w.	Clear
13	33°	48°	32°	n. w.	Clear

### GENERAL SUMMARY.

**TEMPERANCE IN THE ARMY.**—A letter to a gentleman in New-York, from an officer in the U. S. Army, dated Prairie du Chien, March 4th, says:

“Our regiment has improved very much of late, owing to a reform we have made among the soldiers, by introducing a Temperance Society. Its effects are remarkable. Before this they were very intemperate; but now we seldom see a drunken soldier. Most of the officers and soldiers have put down their names to a constitution, excluding every thing stronger than wine. My own name is down, although I drank nothing; I put it down for example. The sutler is not even allowed to sell wine. There is certainly a visible change in the deportment of people generally caused by the Temperance Society, and those who support this society deserve every man's sincere praise for their exertions.”—*N. Y. Observer.*

**Horrible Cruelty to Slaves.**—A letter from New-Orleans dated the 11th ult. in the Journal of Commerce says:—“A fire occurred yesterday in the house of Madame Laaurie which brought to light ‘one of those atrocities the details of which seem to be too incredible for human belief.’ The upper part of the house which was on fire, it appears was used as a prison for the confinement and punishment of this monster's slaves. When the flames had so far progressed as to make it necessary to break open the doors of this prison (which was not done without considerable opposition on the part of this devil in the shape of woman,) a spectacle presented itself which would

make a cannibal sick to see. Seven poor unfortunate slaves were found, some chained to the floor, others with chains around their necks fastened to the ceiling, and one poor old man upwards of sixty years of age chained hand and foot and made fast to the floor in a kneeling position. His head bore the appearance of having been beaten until it was broken, and the worms were actually to be seen making a feast of his brains!! A woman had her back literally cooked (if the expression may be used) with the lash, the very bones might be seen projecting through the skin! but I will not dwell upon a subject so truly horrible. Suffice it to say that the poor unfortunates were conducted to the jail, where their irons were taken off, and the woman arrested; but the populace not satisfied with her arrest, marked their vengeance in a more summary manner. About 5000 persons assembled around the house last night and razed it to the ground. The splendid furniture and elegant edifice alike met the same fate. Not a vestige of any thing of value is to be seen this morning. The damage is estimated at about 11 to \$13,000. The furniture was the most splendid Parisian, and the house I have looked on as about the handsomest in the city. Thus has one example been made of a wretch too base to live in a civilized land. I hope the effect may be to caution other masters and mistresses how they use cruelty and crime to punish their poor slaves.

**Alexandria Banks.**—The directors of the two Banks which remain in Alexandria, viz. the Bank of Potomac and the Farmer's Bank, have announced that they will hold themselves personally responsible for the debts of these institutions respectively. The run upon them had ceased and the panic in a great measure subsided.

We learn with pleasure that the Directors of the Boston and Worcester Rail-road have lately adopted a vote that no person shall be employed by the corporation, who is in the habit of using ardent spirits.

**New Town of Helena.**—The Galenian contains a description of a new town which has been laid out on the south bank of the Wisconsin River, about half way between Fort Winnebago and Prairie du Chien, and ten miles north of the mines in the neighborhood of Dodgeville. It is called Helena. The writer states that about one mile from the town, below the Pine Point, Mr. Daniel Whitney, of Green Bay, has erected a shot tower, where he contemplates to manufacture from 5, to 6,000 lbs. of shot per day, when in full operation. The business has been already commenced. Saw-mills are being erected on the Wisconsin, and the farms in the vicinity of Helena are rapidly improving.—*St. Louis Republican.*

### FOREIGN.

**Fifteen days later from Europe.**—The ship victory, Capt Morrell, has arrived at New York, bringing London dates to 3d and Liverpool to 4th of April.

**ENGLAND.**—The Royal assent has been given to the North American postage bill.

In the present parliament of Great Britain are fifteen general officers, forty-six colonels, four lieutenants, thirteen majors, and twenty six captains.

Parliament on the 26th of March, adjourned over to the 14th of April.

The budget of expenditure of the Dutch government for the present year (1834) is 55,892,338 florins, which answers to £4,491,068 sterling, and the population of Holland being 2,500,000 this gives 17. 10s. a head for the taxation in money; and the price of wheat being 30s. 8d. the quarter, this gives 9. 39 bushels a head for the taxation of wheat.

The expenditure of the British government for the year 1834, (including the expense of collecting the taxes) will not exceed £9,000,000; and the population of the United Kingdom being 21,500,000, this gives 2l. a head for the taxation in money; and the price of wheat being 55s. the quarter, this gives 5.82 a head for the taxation in wheat.

**FRANCE.**—The ministers have succeeded in carrying their law on the subject of associations, nearly in the state in which they first proposed it—all the amendments at all calculated either to modify its oppressive character or even to limit its duration, having been rejected by large majorities.—*Pres.*

**Dreadful Earthquake in South America**—the city of Pasto destroyed.—One of those terrible convulsions of nature which make man feel his insignificance, in comparison with his creator occurred in the mountainous district of New Granada near the Western Frontier, and also near the equator, on the 20th and 22d of January, with most lamentable and fatal results.—The city of Pasto, containing 12,000 or 15,000 inhabitants was almost totally destroyed, and upwards of 50 lives were lost. The city of Almaguer shared the same fate. As this town is only 36 miles from Popayan, in the same latitude, it is to be feared that the latter, with a population of 25,000 or 30,000 has suffered severely. The whole country for several leagues around Pasto, had been converted into a scene of desolation and mourning. Pasto is in lat. 1. 13. N. lon 76. 11. Almaguer in lat. 2 N. lon. 25 32. The adjacent country is very bold and broken. In the immediate vicinity of Pasto, and almost overhanging it, is a mountain on which is a volcano.—The main range of the Andes is a little to the westward. [*N. Y. Com. Ado.*]

**Latest from Mexico.**—The New-Orleans Bulletin and Daily News of the 7th ult. bring us advices from Tampico to the 25th of March. Bands of insurgents continued in arms towards the Pacific, and the high roads, and even the streets of the capital were infested by robbers; yet notwithstanding, the general government was introducing considerable reforms, and appeared to be supported by public opinion. The cholera prevailed in Tonalá and Ocosingo. All the missions have been secularized by order of the Mexican Congress. All the buildings occupied as convents, chapels, and colleges, have been granted to the State governments.—*N. Y. Obs.*



## POETRY.

## CHILDREN AT PLAY.

Up in the morning as soon as the lark,  
Late in the evening, when falleth the dark,  
Far in the moorland, and under the tree,  
Come the sweet voices of children to me.

I am an old man, my hair it is gray,  
But I sit in the sun-beam to watch you at play  
And a kindlier current doth run through the vein,  
And bless you, bright creatures, again and again.

I rejoice in your sports, in the warm sunny weather,  
With hand lock'd in hand when ye're striving together,  
But I see what ye see not, the sorrow and strife,  
Of the years that will come in the contest of life.

For I am an old man, and age looketh on  
To the time that will be, from the time that has gone:  
But you, blessed creatures, you think not of sorrow,  
Your joy is to-day and ye have no to-morrow!

Aye, sport ye—and wrestle—he glad as the sun,  
And lie down to rest, when your pastime is done,  
For your dreams are of sunshine, of blossoms and dew,  
And the God of the blessed doth watch over you.

And the angels of heaven are missioned to keep  
Unbroken the calm of your slumber;  
And an old man's blessing doth on you dwell  
The whole day long, and so fare you well.

[Protestant Episcopalian.]

## MISCELLANY.

WASHINGTON.—BYRON.—“A good boy generally makes a good man,” said the mother of Washington, “George was always a good boy.” Here we see one great secret of his greatness. George Washington had a mother who made him a good boy, and instilled into his heart those principles which raised him to be the benefactor of his country, and one of the brightest ornaments of the world. The mother of Washington is entitled to a nation's gratitude. She taught her boy the principles of obedience, and moral courage and virtue.—She in a great measure, formed the character of the hero and the statesman.—It was by her own fireside that she taught her playful boy to govern himself, and thus was he prepared for the brilliant career of usefulness which he afterwards pursued. We are indebted to God for the gift of Washington; but we are no less indebted to Him for the gift of his inestimable mother. Had she been a weak and indulgent and unfaithful parent, the unchecked energies of Washington might have elevated him to the throne of a tyrant, or youthful disobedience might have prepared the way for a life of crime and a dishonored grave.

Byron had a mother just the reverse of lady Washington; and the character of the mother was transferred to the son. We cannot wonder then at his character and conduct for we see them to be the almost necessary consequence of the education he received and the scenes he witnessed in his mother's parlour. She would, at one time, allow him to disobey with impunity; again she would fly into a rage and beat him. She thus taught him to defy authority human and divine: to indulge without restraint in sin; to give himself up to the power of every maddening passion. It was the mother of Byron who laid the foundation of his pre-eminence in guilt.—She taught him to plunge into the sea of profligacy and wretchedness, upon whose agitated waves he was tossed for life. If the crimes of the poet deserve the execration of the world—the world cannot forget, that it was the mother, who fostered in his youthful heart, those passions, which made the son a curse to his fellow men. Had Byron and Washington exchanged cradles during the first month of their infancy, it is very certain that their characters would have been entirely changed: and it is by no means improbable, that Washington might have been the licentious profligate, and Byron the exemplar of virtue and the benefactor of nations.—*Mother at Home, by Abbott.*

LORD BROUGHAM.—But the greatest lion of this sort was the Great Gun of the Court of Chancery—Lord Brougham. His chief public places of advertisement are here in his own court, and on the wool-sack in the House of Lords. It may be proper for the American reader to be informed that his name is familiarly pronounced like our common utensil of housekeeping—*Broom or Lord Droom*. And some of the witty affirm that the sound and its sense are appropriate to the rhetorical and judicial characteristics of his lordship; his positions are so sweeping, he always raises such a dust, has a destructive aversion to cobwebs, clears the floor and cleans the house and brushes away the rubbish, in all his common movements. However this may be, his lordship is a remarkable and extraordinary man. He has literally swept the calendar of causes, and he keeps it so, in his own court; which was wont, they say, to be ever crowded with them, accumulating, dilatory, expensive, vexatious, and really of little use to the public, previous to his enthronement here. We saw him sitting alone in his robes, apparently abstracted, crosslegged, unapproachable!

'Tis from high life high characters are drawn;  
A saint in crape is twice a saint in lawn,  
A judge is just: a chancellor, juster still;  
A gownman, learned, a bishop—what you will,  
Wise if a minister; but, if a king,  
More wise, more learned, more just, more every thing.

Thus, some say, Lord Brougham has a deal of ex-officio reputation for wisdom, which he does by no means deserve. They say he expedites his chancery proceedings truly with

a vengeance; that he decides with great promptitude indeed, as never did Chancellor of England before him; that he despatches at all events, right or wrong, hit or miss, if not one—the other, and on the erudite principle of finishing the business as quickly as possible; that his decisions, and discussions leading to them, his law knowledge and investigation, all evince a plentiful lack of patience, skill, science and equity; for which the compensation, in the way of authority, and facility, and magisterial bearing, and a result of some sort, is quite incompetent and wholly unsatisfactory. Thus, Sir Edward Sugden has lately advertised in the public newspapers his purpose to plead no more in his lordship's court, and that his clients may expect his services in that of the Vice-Chancellor alone; in consequence, he says, of his unwillingness to endure the mistakes, the arrogance, and the inequitable decrees of the Lord Chancellor, any longer. Sir Edward, is unquestionably a very learned jurist, industrious and devoted, luminous in his law pleadings and deservedly high in his profession. His manners too are mild, dignified and imposing. I saw and heard him in his lordship's court. “And now, my Lord, if I may be favored with your lordship's attention for a moment, while stating a point of such a moment to my client my Lord”—In the meantime, his lordship is looking through his hand-glass at a document, nervously and knowingly twitching his right cheek, utterly absorbed in the profundity of his learned cogitations, paying no kind of attention to the anxious and courtly address of Sir Edward as his humble petitioner, and showing—I opine, on supposition that his lordship actually belongs to our species—some dignified and refined fourth-proof affectation, which appears at the time, at least to himself, quite becoming and elevated and clever in the Lord Chancellor of England.—*N. Y. Evan.*

ANIMAL MAGNETISM.—This absurd doctrine has lately gained ground in Germany under very peculiar circumstances. A female peasant (a widow) at Tharandt, after practising it for some time upon people of her own station in life, was applied to, by Prince John of Saxony, to use her pretended art upon his infirm child. After about six visits the Prince fancied that the widow had wrought a cure, and he has since trumpeted her fame throughout Germany. Prince Hohenlohe, as if jealous of the success of the peasant, has been trying his hand at some new cure. It will be remembered that the present King of Bavaria attributed to the prayers of Hohenlohe his recovery from deafness. He has since had a nervous affection of the eye which Hohenlohe has prayed away; but the most extraordinary account is the following, from the *Journal des Flandres*:—“A miraculous cure has just been performed in this city, through the intercession of Prince Hohenlohe. A young lady, of the Rue des Clamps, who had been for two years dumb and paralytic, was suddenly cured, on Saturday last, whilst the Prince was performing mass, in her favor, at his own palace.”—Most of the French papers in giving this paragraph doubt its truth; but the circumstance is within the range of possibility, the force of imagination being frequently much stronger than that of art.—*Cin. Mirror.*

INTERCEPTORS OF HEAT.—By means of an instrument called the Thermo-Multiplier, which is sensibly affected by the heat of a person at the distance of twenty-five or thirty feet, it shows that though heat radiates through glass, rock-crystal, selenite, mica, oil, alcohol, and nitric acid, yet the thinnest film of water or ice intercepts it entirely and completely. In winter a large portion of the heat of bodies is lost by radiation, and if ice and water were not impermeable to radiant heat, many of our ponds, lakes, and rivers would freeze to the bottom.

From this remarkable property it follows that nothing protects tender plants in the open ground during our winters, so well as a covering of snow. It also assists us to explain the benefits of a process long since adopted by gardeners; when late vernal frosts occur, they shower cold water, very early in the morning, over such plants as are liable to be injured, being particular to finish the operation before sunrise. The first effect of this is to raise the temperature moderately, so as not to damage the plant by too great a transition; and previous to the discovery of this admirable law, it was supposed to be the whole effect; but we now perceive that it would only be momentary, the plants would again freeze, were it not that the radiation was instantly and effectually stopped by the thin film of water or ice which enclosed them like a garment.—*Genesee Farmer.*

WINE.—Jemsheed, the founder of Persopolis, is, by Persian writers, said to have been the first who invented wine.—He was immoderately fond of grapes, and desiring to preserve some, they were placed for this purpose in a large vessel, and lodged in a vault for future use. When the vessel was opened, the grapes had fermented; and their juice in this state was so acid, that the king believed it must be poisonous. He had some vessels filled with it, and poison written upon each; they were placed in his room. It happened that one of his favorite ladies was affected with a nervous headache (Hypas) and the pain distracted her so much, that she desired death. Observing a vessel with poison written on it, she took it, and swallowed its contents. The wine, for such it had become, overpowered the lady, who fell down in a sound sleep, and awoke much refreshed. Delighted with the remedy, she repeated the dose so often, that the monarch's poison was all drank. He soon discovered this, and forced the lady to confess what she had done. A quantity of wine was made, and Jemsheed and all his court drank of the new beverage; which, from the circumstance that led to its discovery, is this day, known in Persia by the name of Zeber e-Kooshon, the delightful poison.—*English paper.*

MADNESS AN IMPROVER OF THE REASONING POWERS.—The following reason by a madman strikes us as the most perfect exposition of the true theory of sanity and insanity that we have ever seen or heard. A man confined in jail as a lunatic

made these observations! “We that are locked up here are only called mad, because our madness does not happen to agree with that of the world.—Every body thinks his neighbor mad if his pursuits happen to be opposite to his own.—His neighbor the same of him; but then these two kinds of madness do not interfere with each other. Now then there comes an eccentric man, who taking a just view of things thinks them all mad—him the majority catch and lock up here.—That's my case.”

HEALTH.—is so necessary to all the duties as well as the pleasures of life, that the crime of squandering it, is equal to the folly; and be that for a short gratification, brings weakness, and diseases upon himself, and for the pleasure of a few years past in the tumult of diversion and clamors of merriment, condemns the maturer and more experienced, part of his life to the chamber and the couch, may be justly reproached; not only as a spendthrift of his own happiness, but as a robber of the public; as a wretch that has voluntarily disqualified himself for the business of his station, and refused that part which Providence assigned him in the general task of human nature.

MY LIFE.—Just two years ago, I said that I did not think I should continue to publish the *Register* above two or three years longer; and that I would pretty speedily set about publishing the history of my own life. With regard to the former, I think I shall bring it to a close on my birth-day of 1833, if I should live so long, that birth day being on the 9th of March. With regard to the latter, that is to say, The History of My Life, the writing of it at all depended, at the time when I spoke of it, upon a contingency; namely, whether I should become a Member of Parliament or not. I shall entitle my book, “The Progress of a Ploughboy to a seat in Parliament, as exemplified in the History of the Life of William Cobbett, Member for Oldham;” and I intend that the frontispiece to the book shall represent me, first in a smock frock, driving the rooks from the corn; and, in the lower compartment of the picture, standing in the House of Commons, addressing the Speaker. If I live I shall fulfil my intentions, and I shall dedicate my book to the Ploughboys of England, bidding them to be sober, industrious, early risers, merciful to the horses and oxen; to be obedient to their masters in all their lawful commands; and exhorting them to perish, if necessary, rather than live upon potatoes, water and salt.—*Cobbett's Register.*

APPLES.—We are informed that the farmers in many towns laid up last fall great quantities of apples, which they are feeding out to their cattle instead of potatoes. Some farmers in Middle Granville, have three or four hundred bushels of apples in their cellars. A farmer in Blandford says cows fed with apples in the autumn will give milk as abundantly as in June, and that he cannot perceive any difference in the beneficial effects of sour and sweet apples. Another in Middle Granville, says he can make as good pork and beef with apples as potatoes. It is the opinion of many that a bushel of the former nearly equals in value a bushel of the latter. Such facts we think are of great value to the farmer; if he can convert his apples into beef and pork, or by them increase the products of the dairy, then a way is opened for the conversion of fruits into money without going through with the longer and more tedious process of converting them into cider, and that into brandy, and that into money. Again if pork, beef, butter and cheese can be made from apples, they will yield a greater profit to the farmer than if he make these articles by the aid of potatoes or grain, since they cost but little.—*Worcesterfield (Mass.) Journal.*

## THE OBSERVER

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